

A 1607/5718<sup>N<sup>o</sup> 2</sup>  
S E R M O N

OCCASIONED by the  
Reverend Dean of *DOWN's*  
E S S A Y.

Towards EVIDENCING the  
DIVINE ORIGINAL  
O F  
T Y T H S.

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*By* a L I N E N D R A P E R.

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AMOS iv. 1 and 2. *Hear this Word, ye Kine of BASHAN, that are in the Mountain of SAMARIA, which oppress the Poor, which crush the Needy, which say to their Masters, Bring, and let us Drink. The LORD GOD hath sworn by his Holiness, that lo, the Day shall come upon you, that he will take you away with Hooks.*

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## S E R M O N, &amp;c.

**I** Have been a great Sufferer, in defending my own Rights against the exorbitant Demands of the Vicar of our Parish, and know of no way of being reimbursed, but by entring into holy Orders, which I intend doing, as soon as I can have Interest enough, with one of the Bishops to lay his Hands upon Me. In order to this, and that you my future Revd. Brethren of the Clergy may become my Intercessors with some of their Lordships, I shall give you a Sample of my Skill in Preaching, by publishing this Discourse, which I intend delivering, the first Time I shall be called to preach a Visitation Sermon, or when I come to be a Bishop, it will do well enough for a Charge to my Clergy. I must own indeed, that this Sermon is not all of my own composing, but is a good deal of it borrowed from others, and particularly from our Revd. Brother the Dean of *Down's* late Essay upon the Divine Right of Tyths. But in this what do I more than yourselves? Nay I have shewed my Skill, in Piecing up a good number of Patches and Shreds, which

is as much as the best of you do, and more than the greater number, who Borrow whole Sermons by the lump. This I have been told, and am apt to believe it is true: for what else can be the meaning of the Advertisements we frequently see in our News Papers, of Sermons to be sold, and warranted not printed.

My Text shall be the same with that of the Dean, thou shalt not covet, &c. *It is God's tenth Commandment*, and therefore seems of right to belong to the Clergy. A Sermon preached upon this Portion of Scripture is most seasonable to them: Nay, had it not been for their Practice, and the Example they have set their Parishioners, there had not been perhaps so much need for this Part of the Decalogue as there is,

I am surprized our good Brother should have omitted what was so necessary to his Discourse, a Paraphrase of the Text, and find myself under a Necessity of supplying that Defect. It is then as if it had been said, “ O ye Priests, the foregoing nine Commandments are in common to you and the Laity, but this tenth one is particularly calculated for you, as ye will be always very much inclined to that Temper of mind which it forbids. Be therefore very careful of your selves, that ye suffer not your selves to go too much out after the Goods of your Parishioners, the fruit of their Labour, and that of their Men and Maid-servants, their Corn, their Milk and Butter, their Pigs and Geese, their Gardens, Flax, and Turf-stacks: But be  
“ content



“ content with such moderate Wages, as the  
 “ People, whose Servants ye are, shall think fit  
 “ to bestow upon you.

As to the Right every Man has to his Property, and the Injustice and Wickedness of your inclining to take it from him, I shall not spend your Time about it. If you can have Leisure from Pursuits that are more agreeable to you, you may read some of the Excellent Discourses which the Doctors of the Church have left behind them on that Subject. Or if such a superficial View, as ye commonly take of every Thing but Tyths, will content you, ye may read what the Dean hath said upon it, in the 2d and 3d Pages of his Essay.

The Plan I intend going upon in this Discourse is, that there ought to be a sufficient Maintenance provided for the Clergy, which I think ought to be a Hundred Pounds a Year to every one of them, this would be enough to support them and their Families, and to afford them Leisure to attend, without Distraction of mind to the Duties of their Function. Here I shall be obliged to the Dean for the Proof of my Point, his Arguments suiting my Subject every bit as well as his own.

Had I here the Laity to deal with, the Reasonableness of the Thing, would make them attend to what I have to say. But as I am to address myself to you, whose minds have a strong Tendency the contrary way, I must use some of the pathetick Exclamations of our beloved Brother.

ther. *Once and again then my Rev'd Brethren, I make it my Request to you, to bear me upon this head with Christian Candor, and my Brethren when I exhort you to bear me upon this Subject, I mean only to exhort you to bear the voice of Reason, to listen to the Prophets, Apostles and Evangelists, all of whom are more on my side than that of the Dean.*

My Brethren, there hath been a competent Maintenance appointed for the Clergy, and this by a Figure of the Dean's Oratory may be called a *Chiefry which hath been reserved upon all Lands from the Foundation of the World.* But that this Appointment for the Maintenance of the Clergy was Tyth, has no such Thing as *the uniform Practice of all Mankind, throughout all Ages, and Nations of the World* to evince it: and therefore how the Dean could alledge that *all Mankind did agree in this fixed Proportion, is utterly inconceivable,* and does not in the least prove *the Influence of one universal Authority, obliging them all to it.*

Another Argument for a competent Maintenance to the Clergy, *may be drawn from the infinite Wisdom of the Appointment.* But Tyths are by no means that Competent Maintenance, and therefore in the present Circumstances, appear by no means *Worthy of God.*

In the first place, they are such *a means of supporting true Religion* as often vary. By them one Clergyman has a Thousand pounds a Year, another five Hundred, and a third but Forty. *And if the People*

*People have Plenty the Priest indeed hath Plenty of Course, from the Tenth of the annual Produce of the Earth. But if the People have Scarcity, he seldom feels that Scarcity as well as they. In scarce Years the People must keep their Tyth at any Rate, to be Bread for their Families, and Fodder for their Cattle, of this the Priest knows very well how to make his Gain, and always insists on a higher Composition for his Tyth in such Years, than in Years of great Plenty, when Corn and Straw are likely to lie as a Drug upon his Hands,*

*Tyths are every bit as little fitted to place the Priest in the middle State of Life, wherein true Happiness is best attained. They enable him to revel in Wine and Dainties, to ride in a Coach, and in Expence, and a pompous way of Living to rival, and even sometimes to out do the Squire. While his poor Curate, who does all the Drudgery for him, is sweating, and starving, upon thirty or forty Pounds a Year. All the World knows how much Opportunity he has to oppress his People. He is indeed seldom in a Condition to be much oppressed by his People, and when he at any Time happens to think himself so, does he commonly submit to it as a Tryal of Patience, in order to make his Life more exemplary and useful?*

*Has our good Brother the Dean himself given great Evidence of his having learned this Lesson from what he takes to be an Oppression upon him by one of the Laity? Does he not expose the Gentleman he supposes guilty of it,*  
both

both from the Pulpit and the Press? Expose him as one who had *oppressed a worthy Clergyman for doing an Act of Duty*. Does he not point him out so plainly as that every Body may know who he is? He is a *Gentleman who has a large Estate in the Parish*. He is a *Gentleman in Office under his Majesty and Guardian of the Law*. And as if all this were not enough, the Treatment he has met with has provoked him to withhold his Charity from the Poor of the Parish, probably the Gentleman's Tennants. Tho' he has near two thousand Pounds yearly by the Church, yet his Relentment has carried him so far, as to *hinder himself of the Felicity of doing Good, the Delight of relieving Distress, and of obeying the Divine Commands in doing so!* Is this to submit to an Injury as a Tryal of Patience? Is this the way to make his own Life more exemplary and useful? I am sadly afraid Brethren that the Doctor, upon his first going to his Deanery, has been playing some of these Pranks for which our Order is so noted, and that what he so tragically complains of, has not happened to him merely for building of Churches.

But it seems Tyths are a very *wise Appointment, because they neither are nor can be, in any Degree expensive to any of the People*. Would any Man in his Senses, any but a Madman, to borrow some of our Brother's genteel Expressions, in his other Writings, expect I should be at pains to confute what thousands of Instances every Day make the contrary of, *as clear as the Sun*. The Assertion can be no less than  
*Hypocrisy,*



*Hypocrisy, Fanaticism, and the abandoned Effrontery of a Man. And he must have a most amazing Stock of what I should in my self deem profane and profligate Vanity, who thinks himself capable of defending it.*

Having thus shewed you how little Foundation there is for the Dean's Assertions, for which he has not attempted to give the least Shadow of Proof, I shall borrow what I take to be the true Case of Tyths from a Pamphlet lately published in London, entituled, **THE STATE PREFERABLE TO THE CHURCH.**

The Author of it says, in the 15th and several following Pages, “ There was a Time  
“ when the Church had neither *Tyths* nor Lands,  
“ and the Clergy themselves won't deny that the  
“ Church was Purest in those Days of *Competency*  
“ and *Equality*. I hope there is none of our Clergy  
“ so Popishly inclined, as to think *Tyths* are of  
“ a divine Right. He who by the Mosaic Law  
“ would introduce *Tyths* into the Christian System,  
“ introduces likewise a Sacrifice and an Altar,  
“ without which *Tyths* by the Law were unsanctified  
“ and polluted.

“ This is so true, that the *Jews*, ever since  
“ their Temple was destroyed, tho' they have  
“ Rabbies and Teachers of the Law, yet pay  
“ no *Tyths*, as having no proper *Levites*, to  
“ whom they should pay them, nor Altars  
“ whereupon to hallow them.

“ All the Protestant Divines of *Europe* except  
“ some few of our established Church, in the

“ last Century, deny the Law of *Tyths* to be  
 “ in force under the Gospel. And they build  
 “ their Opinion on this, that tho’ Hire to the  
 “ Labourer be of moral and perpetual Right, yet  
 “ that special kind of Hire the *Tenth*, can be of  
 “ no Right or Necessity, but to the special kind  
 “ of Labour for which God ordained it : But  
 “ that special Labour was the Levitical and Ce-  
 “ remonial Service of the Temple, which being  
 “ abolished, the Right therefore of the special  
 “ Hire must be abolished likewise.

“ That *Tyths* are of human Invention is evi-  
 “ dent to me, because for the first 300 Years  
 “ after Christ, no mention is made of any such  
 “ Thing. Churchmen lived in those purer Days,  
 “ on free-will Offerings : nor could the Defect  
 “ of paying *Tyths* be owing to the want of  
 “ a Civil Magistracy, since Christians having  
 “ Lands might have given out of them what  
 “ they pleased.

“ As a Proof that *Tyths* were introduced by  
 “ the Craft of the Clergy of the Western  
 “ Church long after Christ, we find no Traces  
 “ of them, among the Eastern Churches even  
 “ to this Day : tho’ they have had very early both  
 “ Sacrifice and Altars, as well as the Latin  
 “ Church. The Greek Church, wherever dis-  
 “ fused, knows nothing of a Divine Right, to  
 “ strip the industrious Poor of a Tenth Part of  
 “ their Labour. And in the present wide Russi-  
 “ an Empire, where the Clergy are said to lord  
 “ it over the Laity, as much, or more than in  
 “ Countries where the Latin Church prevails,  
 “ here

“ here I say, are no Tyths paid or exacted.  
 “ A certain Proof that the Greek Church look  
 “ not upon them as enjoined by the Gospel.”

Now my Brethren, since the Case is, as this Gentleman has represented it, *will a Man rob God*, by pretending he has given him what he has not given him; and what the Law has given him, for the Support of the Poor as well as for his own Maintenance, ought he to take the whole of it to himself? and *what is the Consequence of this? Ask the Prophet Malachi, and he will tell you. Ye are cursed with a Curse, for ye have robbed me.* Even this whole Body of Men, who, wherever they are set up to be a distinct Nation.

*My Brethren do you not see, do you not feel, your Nation to be under the Curse of God, for your Sins and their own? have any seven Years passed, within the Memory of most of you, wherein this Land hath not been infested with a Famine, and the Calamities attending it; the Misery and Mortality of Man and Beast? and what can be conceived more equitable, more righteous than those Chastisements.* You who pretend to be God's Priests oppress your Parishioners, and rob the Poor of their Dues.

If we can believe our good Brother, you are a sad Sett of Priests in other Respects too. *The petulant Profaneness of the civil World about you, has driven you from sustaining the distinguished Piety of your Character.* Ye neglect that Sourness and Moroseness which ought to be your distinguishing Badge, and appear for the most part  
 B 2 without

without your Gowns, *as virtuous well bred Seculars are wont to do.* Ye are turned quite Graceless, ye forget to bid God bless your People, or to say Grace to your Meat. *Ye take the Measures of your Ministry more from the Dictates of human Prudence than Christian Piety, and immersed in worldly Wisdom, ye forget that the Times and Seasons are in the Hands of God.*

Too much there is to be said even against the best of you, the worthy Dean himself has, as I said already, near two Thousand Pounds a Year by his Deanery, and what does he do for it? Why he has preached one Sermon, in one of the Parishes of it, and may be he will never preach another. And what kind of a Sermon was it? Why one about the Dignity of their Office and the Divine Right of Tyths. The pious Dean the Master Shepherd has indeed in this Sermon taught the People the Duty they owe him, but the Duties they owe to God and their Neighbour (small Things in Comparison) he has left the Curate to teach them. And if any one pretends to withhold but one Shilling of what he imagines to be his Due, truly he will not give one Farthing in Charity to the Poor of that immense Revenue he enjoys.

Stand amazed, O ye Priests, a Storm of Thunder and Lightning is just ready to overwhelm you. *Hark how contrary the Winds! how loud the Tempest! how black and lowering the Clouds!* but at present your Rest is in your Deaneries and Livings.

*My*



*My Brethren we have lately, very lately experienced the Vengeance of God upon our great crying Sins ; in the Name of Truth entitle yourselves, from this Moment, to his Blessing upon the contrary Conduct !*

*I forbear to cumber you with Quotations on this Head, from the New Testament, the whole of which is against you. And as to the Old Testament, I shall only beg your Attention to two sacred Witnesses, who were neither Infidels nor Fanaticks. Hear the wisest of Men upon this Point, Prov. iii. 9. Honour the Lord with thy Substance, by giving a sufficient Proportion of it to the Poor, and with the same View, with the first Fruits of all thine Increase, so shall thy Barns be filled with Plenty, and thy Presses shall burst out with new Wine. Hear also what the Prophet Malachi says upon this Head, Mal. iii. 10. Bring ye all the Tyths into the Store House, into the publick Store House, O ye Priests, and not your own, that there may be Meat in mine House, that the Poor may have Bread, and prove me now herewith, saith the Lord of Hosts, if I will not open you the Windows of Heaven, and pour you out a Blessing that there shall not be Room enough to receive it.*

*My Brethren ye all profess yourselves serious Christians. In the Name of Truth walk worthy of your Profession, and suffer not yourselves to be deluded to your Eternal Ruin, by the crafty Wiliness of Men who lie in Wait to deceive you, by making  
you*

you believe that God Almighty has given you a Right where he has not. *Men who are as surely cruel Enemies to your Salvation, as they are to the Christian Religion, whatever they may be to ours.*

*Ye have all renounced the Errors of Rome. In the Name of Truth will ye not also renounce the Original of these Errors, the Divine Right of Tyths. Thou that abhorrest Idols, dost thou commit Sacrilege, by robbing the Poor.*

The Objection against Tyths, that they are *no where enjoined by the Christian Religion*, stands still in full Force. The whole Mosaick Law is repealed by the Christian Religion, of which the Law of Tyths is a Part, and *therefore the Objection to the Payment of them is in no Force.* How greatly were it to be wished, that Christians would consider more attentively how far the Christian Dispensation hath repealed the Mosaick: So far surely as that when it has abolished Sacrifices and Altars, Priests and Levites, it hath also abolished the means of supporting all these, the Payment of Tyths.

*My Brethren I do solemnly averr that Tyths have to the best of my Judgment in the present Circumstances, no Characters or Proofs, external or internal of their Divine Original. They are not as old as the Creation, for first Fruits and Offerings are none of them. They are not now Means appointed for Ends worthy of infinite Wisdom and Goodness. They are changeable, unequal, expensive and oppressive*

*pressive Supports of the Clergy, as they use them, tho' not as the Law has given them to them.*

*To sum up all my Brethren, as you dread a just Judgment upon Sacrilege, beware of Covetousness, the Root of it. Remember that dreadful Character of this Vice, recorded by the Psalmist, the Covetous whom God abhorreth. Remember the Declaration by the Mouth of the Prophet, that he hateth Robbery, tho' it were for a burnt Offering. Remember the great Christian Rule of Righteousness, and do unto all Men, as ye would that they should do unto you. Render therefore unto Cesar the things that are Cesar's, by shewing your Countenances, in the Support of his Title, if ever his Dominions should be visited by another Rebellion, and unto God, the things that are God's, by giving to his Poor. So shall ye fulfil all Righteousness, and be inexcusable if ye do not. For he hath shewed thee, O Priest, as well as other Men, what is good, and what doth the Lord thy God require of thee, but to do justly, to love Mercy, and to walk humbly with thy G O D.*

F I N I S.

## Advertisement.

**I**F this Sample of my Preaching be not agreeable to my Revd. Brethren the Clergy, I Design to give them another more agreeable on 2 Cor. xii. and 14. *I will not be burthensome to you; for I seek not yours but you:* Compared with Phil. ii. and 21. *For all seek their own, not the things which are JESUS CHRIST'S.* Wherein I shall show how far the Apostles and other early Teachers of Christianity, were culpable, in neither possessing, nor wishing themselves possessed of the *Tytbs.* And also, offer a better Apology for them, than our Brother the Dean doth, which is that before they established *their Doctrine* it would have been absurd, injurious and destructive of *their Mission* to have done so; which in plain English is, that, the Priestcraft should not be shewn all at once, for had they told the People they were to be loaded with such a grievous and oppressive Tax, they would not have followed them. And I will likewise show how far the Apostles Conduct, impairs and barrs, the now Claim, of their pretended Successors.





